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**Duffy's Pure Malt Whiskey**Sold by most druggists, grocers and dealers at 50¢ a large bottle.  
The Duffy Malt Whiskey Co., Rochester, N. Y.**Disarmament vs. Experience**

By Colonel Jennings C. Wise, Commandant of Cadets and Professor of Economics and Political Science, Virginia Military Institute.

The Goddess of Peace is a woman of the most fickle nature. Cajoled by her charms, men cast discretion aside and dirt with the alluring creature, careless of all experience and the warnings of others. The counsel of the sages are either entirely forgotten or denied with impudence when recalled to their minds by the unforgotten "Times" are changed; they confidently aver: a single smile of the fair entrancer puts the upon every maxim which experience, the bitterest experience, may have advanced. And so, with discredit, comes disease, finally atrophy of warlike powers a process which attains its ultimate result at the very stage of the decay of military when the hardy traits of the warrior are most needed. Men grow to regard wealth as the true test of power, forgetting that it is the very source of national weakness and dissolution.

The first cost of insurance is high. Were eternal life guaranteed, what man would assume the burden of the annual premium? The Goddess of Peace has promised the nation an enduring release from war. Nothing is more natural, then, that the demagogue, in looking for the source from which his own selfish wants are to be supplied, should turn to the supple, useless policy of national insurance, for by so doing he makes his capital political capital as an economist and financial capital as a needy seeker of means for his own projects. And, then, the inevitable occurs, the immutable laws of nature assert themselves: death claims his due, and war bursts upon us. Then we see, but all too late, how cheap is the final cost of insurance against these dread and inevitable contingencies. Then it is we turn in disgust from the fickle goddess, who has only betrayed us, and who smiles no more upon the victims of her deceit.

Were we at this juncture able to perceive our ignorance our plight would not be so sad, but in the vanity of human nature, which we have misled us in our flitting with peace, we are unable to front at once from the knowledge we have cast aside as false, and continue to deny the counsels which our conceit led us to abjure. Our vanity will not let us admit our fault, and vainly we strive to justify our departures by refusing to acknowledge those facts which we know to be true. Experience alone may re-establish. Such is the ever-recurring cycle of history, in every chapter of which evidence of the process is found. It seems inexplicable that man cannot be warned against that strange fatality which persistently robs him of the power of perception—perception of the most fundamental facts. The senseless experience of Archimedes, of Galileo, of Newton, of Bacon, remain writ in the most modern text. The political experience of mankind is seldom included in its bearing upon peace and war, and never heeded, if perchance presented. The most learned scholar accepts the prin-

man selfishness. It is the consequences of that baneful element of human nature that the peace propaganda is designed to avert. If those consequences were not considered as probable, there would be no organization to combat them. Herein lies the fallacy of the pacifists. They declare an evil tendency exists, and organize to defeat it, but their plan, for accomplishing their ends is predicated upon the assumption that no danger is to be expected from the evil against which their efforts are directed. A more rational course would seem to be to recognize the danger, and while seeking to eradicate human selfishness, the direct cause of national selfishness, to guard in every reasonable way against the danger which is admitted to exist along with it.

But this is not the method pursued. Our theoretical pacemakers turn to Isaiah and read:

"And He shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation; neither shall they learn war any more."

But who shall say that the words of the prophet have yet been fulfilled? Is not that selfishness of men and nations against which the advocates of disarmament inveigh evidence of the fact that Christ's kingdom has not yet come in its fullness? We are only justified in saying with the hymn-writer:

"Hasten the time appointed,  
By prophets long foretold,  
When all shall dwell together,  
One shepherd and one fold."

"Let war be learned no longer,  
Let strife and tumult cease,  
All earth His blessed kingdom,  
The Lord and Prince of Peace."

The disarmamentist argues that we should go ahead to slay the wolf of human selfishness and leave the lamb of peace ungaurded, notwithstanding the fact that it is the nature of the dread beast to fall upon his prey when least expected. Nations do not brave the shepherd. Nations do not wage war against neighbors obviously prepared to resist attack. Nations disarmamentist argues that the words of the prophet have yet been fulfilled? Is not that selfishness of men and nations against which the advocates of disarmament inveigh evidence of the fact that Christ's kingdom has not yet come in its fullness? We are only justified in saying with the hymn-writer:

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To-day we are told by the deluded disarmamentists that it is a foolish extravagance to be prepared for war; that, in preparation for the inevitable means of preserving peace; that a free people need not be armed and disciplined, and that no uniform and well-digested military policy is necessary. The wisdom of Washington is denied absolutely, and strange though it may be, our people accept the advice of the demagogues and theorists in preference to that of the patriot father, whose entire life was devoted to the acquisition of peace.

Upon what were the views of Washington in 1780 based? Not upon theory alone, for during a period of twenty years or more he had been engaged in a great practical effort to secure peace. He surely did not expect the ideas from out of his imagination, nor were they in any way original. Many years before Washington urged such views upon the national Congress, Bacon, the essayist, in treating of the greatness of kingdoms and estates, wrote:

"Walled towns, fortified arsenals and armories, goodly races of horse, chariots, and the like: all this is but a sheep in a lion's skin, except the bravest and the bravest of the people be stout and warlike. Nay, number itself, in armies, importeth no much; for a people is of weak courage, for, as Virgil saith, it never troubles a wolf how many the fingers of one hand suffice to slay him. In the plains of Arbelus, was such a vast sea of people as it did somewhat astonish the commanders of Alexander's army. He came to him, therefore, and wished him to set upon them by night; but he answered, he would not pierce the victory; and the defeat was easy. When Tigranes, the Armenian, being encamped upon a hill with 400,000 men, discovered the army of the Romans, being not over 14,000, marching towards him, he made merry with it, and said: 'Yonder men are too many for an embassy, and too few for a fight.' Yet before the sun had set he found them enow to give him the chase. With infinite slaughter. Many are the examples of the great odds between number and courage; so that a man may truly make judgment that the principal point of greatness in any state is to have a race of military men. Neither is money the sinews of war, as it is trivially said, where the sinews of men's arms, in base and often strikingly, are calling. For Solon said well to Croesus, when in temptation he showed him his gold, 'Sir, if any other come that hath better than you, you be will be master of all this gold.'"

Therefore, let any prince or state think soberly of his forces, except his militia of natives be of good and valiant soldiers. And let princes on the other hand, be wary of martial disposition, know their own strength, unless they be otherwise wanting unto which is the help in this case, all examples show that whatsoever estate or prince doth rest upon them, he may

spread his feathers for a time, but he will mew them soon after." December 2, 1792, Washington, in urging upon the people the adoption of a plan for the national defense, referred to the military art as a branch of science, which "can scarcely ever be attained by practice alone, and in his final message, four years later, said:

"Regular troops alone are equal to the exigencies of modern war, as well for defense as offense, and when a substitute is adopted, it must prove disastrous and ruinous. No militia will ever acquire the habits necessary to the exigencies of modern war. The business of fighting is only to be attained by a constant course of discipline and service. I have never yet been a witness to a single instance that can justify a different opinion, and it is most earnestly to be wished that the liberties of America may no longer be trusted, in any material degree, to so precarious a dependence."

In this belief Washington issued a belief which had only been strengthened by experience in an eventful age. In the evidence of the American Revolution was spurned, and in 1781, British, with 14,000 troops, destroyed the American capital and routed the Continental Congress. The British had done with the hordes of Tigranes centuries before. What good were the "walled towns, fortified arsenals and armories, goodly races of horse, chariots of war, elephants, ordnance, artillery, and the like?"

The lesson was learned, but soon again forgot, and are another generation had passed away, "the sinews of men's arms" had failed, and the political theorists had taken charge of the national defense. We know of their administration, which was but a repetition of history.

Emilius Paulus, the Roman commander, in B. C. 168, addressed the people as follows:

"In every circle, and truly, at every table, there are people who lead armies into Macedonia; who know where the camp ought to be placed; what posts ought to be occupied by troops; when and through what pass Macedonia should be entered; where magazines should be formed; how provisions should be conveyed by land and sea; and when it is proper to engage the enemy, when to be quiet. And they not only determine what is best to be done, but if anything is done in any other manner than what they have pointed out, they arraign the consul, as if he were on trial. These are great impediments to those who have the management of affairs; for every one cannot encounter injurious reports with him who has passed away. I have never yet been a witness to a single instance that can justify a different opinion, and it is most earnestly to be wished that the liberties of America may no longer be trusted, in any material degree, to so precarious a dependence."

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Cohen's, Second Floor.



Cohen's Second Floor.

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